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Reading Room Divinity School

THE NEW UNITY

For Good Citizenship, Good Literature; and Freedom, Fellowship and Character in Religion.

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He fails who climbs to power and place
Up the pathway of disgrace.
He fails not who makes truth his cause,
Nor bends to win the crowd's applause.
He fails not, who stakes his all
Upon the right, and dares to fall;—
What though the living bless or blame?
For him the long success of fame.

RICHARD WATSON GILDER.

Alfred C. Clark, Publisher, 185-187 Dearborn St.

Chicago.

FOURTH ANNUAL MEETING

OF THE

LIBERAL CONGRESS OF RELIGION

Nashville, Tenn., Oct. 19-27, 1897

SPECIAL ARRANGEMENTS HAVE BEEN MADE WITH THE

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$30.00

Parties of five or more, $25.00 each; or **free for 25 yearly subscriptions to the New Unity, at $2.00 per year.**

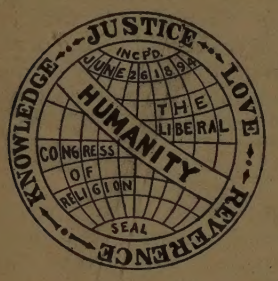
In order to secure these minimum rates, tickets have to be secured beforehand through Alfred C. Clark, publisher of the *New Unity*. To be sure of ample provisions all around, transportation should be secured at least by the first of October.

The payment of $5.00 down, the remainder on day of starting, will enable us to make ample provision in advance.

For further particulars inquire of Alfred C. Clark, 185 Dearborn Street, Chicago, or Jenkin Lloyd Jones, General Secretary L. C. of R., 3939 Langley Ave., Chicago.

THE NEW UNITY

VOLUME V. THURSDAY, SEPTEMBER 30, 1897. NUMBER 31



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.
—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

He that is not with me is against me; and he that gathereth not with me scattereth.

By their fruits ye shall know them. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

JESUS

We go to press before we have seen the full reports of the Saratoga meeting of the National Conference of Unitarian churches, but we see that the conference passed a sympathetic resolution concerning the Liberal Congress at Nashville, and appointed Rev. J. H. Crooker as its delegate to bear the greeting of the conference. Mr. Crooker would have been welcomed on his own account and for the message he will bring, but he will be doubly welcome in this representative capacity, for if any body of people in America should enter into the fellowship of the Liberal Congress and recognize in its triumph a triumph of their own, it should be the Unitarian churches of America.

Dr. Lewinthal of the local committee at Nashville, writes us in response to the inquiry concerning the probable effect of the yellow fever on the Nashville Congress, as follows: "There is no occasion for alarm. In fact, Nashville is out of the yellow fever line. However, there is no panic or anything of the kind even farther South. It is preposterous — the whole thing. True, near New Orleans there is a little anxiety, but the cool weather and lateness of the season dispel this fear even. The Exposition is flourishing more than ever; the city is crowded." The view of Dr. Lewinthal is unquestionably right. Already the chill of frost has reached far into the South, and by the time the Congress meets Nashville will probably be enjoying the most delightful weather of the year. "Let the city be still more crowded at this, the climax week of the Exposition."

There is a cheering prospect that Unity Church of Chicago is to be delighted, for a time at least, with the renewal of the services of Robert Collyer. It is too much to hope that on the table-lands of life which he now occupies, that Mr. Collyer should again take up the burden of a Chicago pastorate, but if he will but stand in his old pulpit for an indefinite period, giving his word from Sunday to Sunday, a great number of old friends will gather to hear the welcome voice and many new friends will learn the charm of the blacksmith-preacher's message. It will be a breezy visitation that will invigorate and cheer, quicken and encourage. No matter how much he may be beloved in New York or how long he may have tarried there, Robert Collyer is pre-eminently a feature in the spiritual horizon of Chicago. He belongs here and we will welcome him back to his own. Come, Robert Collyer!

Last January, Edward Everett Hale, the ever youthful leader, preached a sermon on "The New Revival." It was published at the time in a leaflet. It now lies before us. As soon as our space permits we hope to print most of the sermon; meanwhile, the word is made opportune by the attempt, alluded to in our last, of Benjamin Fay Mills to do revival work in Boston on new lines. Mr. Hale believes that the dying century should close with a great awakening of the moral sense, a passion for truth. "The New Revival" is that which leads men and women to ask: "What can I do for somebody else?" We believe Mr. Hale is profoundly right when he says that "the new revival is to compel men to reject old superstitions; it shall not enslave itself to an institution. The welfare of the whole is to bring about the success of each child." Whatever may be the outcome of Mr. Mills' venture, this movement in Boston is one of the "signs of the times," as our correspondent from Rochester, "H. M. S.," well calls it.

Old and New for September begins the publication of a course of Sunday-school lessons, entitled "Every-Day Religion; or, Studies in Good Citizenship," by our associate, Caroline Bartlett Crane. This is a commendable attempt to vitalize the Sunday school work with ethics. These schools that have been too much stultified by theology and dogmatic teachings, that which to the child life is remote. The nature of the course is hinted at by the first eight topics announced, which include "Nature's Preparation for the Good Citizen," "The First People on the Ground," "The White Man's Coming," "Life in the Early Settlements," "Ourselves: Many Peoples in One," "Ourselves: Working for Each Other." In her introduction, Mrs. Crane says:

> What shall we attempt to teach the child? Surely, not sociology as a science, though very many of the facts to be set forth in a study of any phase of every-day religion are inevitably sociological in bearing. The object of these lessons is to lift the veil of familiarity which shrouds the significance of the near and the common, and to teach the child to correctly observe and reflect upon such social facts as come within his range; to comprehend more of the inter-relationships and mutual responsibilities of each to all and all to each,—not abstractly, but as it is true of all the people in his community; to feel the hardships of others, and to ascertain some of the forms of injustice that cause these hardships, and to set his heart against them; to hold justice for all as the first essential toward avoiding the necessity of charity toward any; to aspire to be himself a part of the moral order and harmony of his age.

These leaflets, which should have wide circulation, can be obtained of the Western Unitarian Sunday School Society, 175 Dearborn street, Chicago, in monthly parts, each sheet containing four lessons. They are as good for the home and the day school, in the hands of the wise parent and teacher, as they are for the Sunday-school.

The timeliness of Dr. Thomas' last Sunday utterance and the aroused interest in the parish and out of it in the topic just now, has induced us to lay aside some other plans and matter in order to print another sermon from the Pastor of the People's Church. If the laymen and laywomen in such churches as that ministered to by Dr. Thomas, would realize their opportunity and awake to their privileges there would come speedily what must eventually come, a great awakening in the interest of ethical religion and a new revival of morals, a religious fervor that would apply itself not to the self redemption of the individual soul but the benign elevation of the community, the elevation of the state, the salvation of the race. We hope Dr. Thomas' word will help our readers to a clearer comprehension of the message entrusted to us, not one of antagonism to the old but one of loyalty to the new. The ever old-new realities of universal religion.

The poetical reprint in our last issue, entitled "The Wind that Blows," was falsely credited to Ella Wheeler Wilcox. It should have been credited to Mrs. Caroline A. Mason. The poem was first printed, many years ago, under the title of "En Voyage," and was reprinted in an article by William C. Gannett on "A Minor Poet" in our September 14th issue of 1893. In this article Mr. Gannett reviewed the volume of poems by this soul-helping poet entitled "The Lost Ring" and other poems, with an introduction by Charles G. Ames. Mrs. Mason was, as Mr. Gannett calls her, "a shy citizen of Fitchburg, Mass." He further says, "the liberal faith, the mood of Whittier, was sunny in her." And her trust has found its way into our hymn books. She was the author of "Do They Miss Me At Home," which has gone far and wide with its sweet pathos, and if our mistake will be the occasion of inducing, by means of this note, any of our readers to seek further acquaintance with the always gracious lines of this helpful singer, it will be a beneficent overruling.

The co-operation between liberal is much nearer at hand than many people realize. We have recently had occasion to call attention to the nervous anxiety in certain quarters lest the line which separates Universalist and Unitarian organizations and activities should be obliterated. And still that line fades promptly in the presence of any opportunity to lay hold of hands. The coming together has been most apparent of late among the young peoples' organizations of the two denominations. They have exchanged greetings and interchanged delegates frequently, but this interdenominational fraternity is not limited to the younger element, though here, as elsewhere, the hope of the world lies in its youth. The following, from a letter to the publisher of THE NEW UNITY from Rev. Marion D. Shutter, pastor of the Church of the Redeemer, Minneapolis, Minn., is a cordial word from the Universalist side of the line. It is a word which does not make him at all unique in the Universalist ministry, but it does show what is already actually transpiring; and what is being realized in the Twin Cities of the North is more or less successfully being realized elsewhere. Here in Chicago the most spontaneous and encouraging manifestation of fellowship, of life, and helpfulness developed here for some time is the Sunday-School Union, with its monthly meeting, which gather together the workers from a dozen or more Sunday-schools, including those of the Unitarian, Universalist, Ethical Culture, Jewish, and Independent workers. This is the word of Brother Shutter concerning the Twin Cities:

> I am in entire sympathy with the aims of THE NEW UNITY and the Liberal Congress, although circumstances have thus far prevented my attendance at the conference. Here in Minneapolis and St. Paul the liberal forces work very harmoniously together. We already have a Woman's Liberal League of the Twin Cities, a Union Sunday-school Workers' organization, and we had at our last Universalist Conference two joint sessions with the Unitarians. The Unitarians are arranging for similar joint conferences at their October meetings in this city. We have just started a practical educational movement, in which all our liberal churches of Minneapolis join. We hope it will be the beginning of a "Hull House." Mr. MacQueary is to reside in the settlement, and we expect great things from it. So, you see, we are trying to keep in line with the tendencies of the age. We shall be glad to report our success from time to time to the readers of THE NEW UNITY. In the meantime, our best wishes and fraternal regard.

The Nashville Congress.

RESPONSES TO THE INVITATION.

The invitation and programme which have appeared in the columns of THE NEW UNITY in circular form has been officially mailed to such pastors

and secretaries whose addresses were available in the Unitarian, Universalist, Jewish and Independent fellowship. Below we give some of the responses which are coming to us with every mail.

Rev. H. L. Buzzell (*Unitarian*), *New Ulm, Minn.:* I would like very much to be present, but poverty and our State Conference, October 20–22, prevent. The program is a grand one and cannot but be inspiring and helpful to all who attend.

Dr. Max Wertheimer (*Jewish*), *Dayton, O.:* Owing to overburdening church work it will be next to impossible for me to attend the Liberal Congress in October. My heart and soul are in it. An international and interdenominational Congress of Religion is highly necessary. It is time to be *sincere* in religion and honest with its teachers.

Dr. Max Heller (*Jewish*), *New Orleans, La.:* Much as I should have liked to attend and participate in the Liberal Congress, it will now be utterly impossible owing to the possibility, remote as that is, of Yellow Fever, which imperatively demands my remaining with my people. I regret this the more as it deprives me of an opportunity which may not as soon be as convenient. With best wishes for the success of the enterprise.

Resolution passed by National Conference of Unitarian Churches, September 22d.

RESOLVED, that as representatives of a group of independent churches, we send most cordial greetings to the Liberal Congress of Religion which is to meet in October at Nashville, Tenn. While seeking to do faithfully our own specific work as an organized religious body we rejoice in the spirit which brings together members of various denominations to testify to the unity of the spirit, and to strengthen the work which we have in common.

Edwin D. Mead, Editor New England Magazine: I shall say every word and do every thing possible for you. You have a program full of good things and I hope you will have an even better time than we had at Indianapolis last year.

Rev. Philip S. Moxom (*Congregationalist*), *Springfield, Mass.* The program is inviting. I am planning to go to Nashville. It is not easy to get money for the congress. People generally do not appreciate its importance and are not in sympathy with it, but in time it must win its way. Things will come to pass in time.

W. L. Sheldon (*Lecturer Ethical Society*), *St. Louis*: I shall be on hand at least for two days. You certainly are to be heartily congratulated on the program as you have arranged it. It never occurred to me for an instant that you could bring together such a lot of strong men.

Chairman Standing Committee of the First Parish, Waltham: Your circular to the pastor of this church received. He is absent in Scotland. I will lay the matter before our parish committee at its next meeting.

Dr. C. T. Stockwell, Author of "Evolution of Immortality," Springfield, Mass.: I know of no place on earth at which I so wish to be, as at Nashville during the days you mention. It would indeed be heaven . . . I shall be there in spirit surely as I was at the parliament at Chicago. I am especially glad Professor Dolbear is to be present and that he has the subject named; glad also that my old friend Dr. Gladden is to take part. Dr. Moxom will be there as a matter of course.

Who is Dead?

One of our contemporaries gives us an editorial to prove that Unitarianism is dead. The assertion is constantly thrust at us that liberal movements are only spasmodic, and soon pass away. Possibly liberal organizations are never permanent; but that does not prove that liberal ideas are evanescent. Unitarianism is an idea. The Unitarian organization was only to foster and to instil the conception of a sentiment. So the problem shifts to this form: Is the Unitarian idea dead, or in decadence? Perhaps the easiest way of settling this problem is to imagine Theodore Parker and Jonathan Edwards to be both alive and applicants for the same metropolitan pulpit. In life Edwards was welcome in any pulpit in America; Parker was a theological outlaw; and whosoever treated him with pulpit courtesy was made to share his outlawry. But it will not be disputed that to-day Edwards would not be tolerated in any pulpit in America; while Parker would rarely be unwelcome. Certainly Channing could enter any pulpit of any denomination. I doubt if he would not have the preference over most orthodox preachers in the candidacy for the pulpit of any sect in the land. Unitarianism has struck root in all organizations. Instead of being dead it is just coming to life. Those of us who have spanned the struggle from 1860 to the present time have seen a wonderful change. The effort to stamp out free thinking in theology has ended in a total obliteration of old-time orthodoxy. I heard from a Protestant pulpit not long since a sermon more strongly advocating Darwinism than one would find in Darwin himself. I said to the preacher, "But you are going farther than Professor Briggs." He answered "I do not know that;" quietly adding, "I do not care either, for I intend to speak the truth as I am able to see it." The effort to suppress or expel such men in the orthodox ranks has been given up. A Presbyterian clergyman said to me, "We are tired of the attempt. It was a crazy scheme that set in a reaction in favor of innovation."

The strangest fact of the progressive movement of this generation is that its headquarters are in the theological seminaries. There is where the thumbscrew has proved wholly inadequate. At first only Union Seminary was out of joint; then Lane, and now Auburn and Andover; while even McCormick has the smell about its garments. Princeton preaches physio-psychology, which is certainly dangerous. It means that monism is the groundwork of the current theology. The new minister who graduates from such a seminary will not say "the soul must be saved from the body," but "the whole man must be redeemed and resurrected from sin." This undermines the doctrine of the fall in Adam, and supernatural redemption by a slain God. Dr. McCosh undertook to accept evolution without giving up Calvinist, but his pupils do not find it possible. Professor Harris, of Andover, in his recent work, "Moral Evolution," bluntly drops the supernatural origin of Jesus, and tries to save his resurrection as a scientific fact possible for all who are true to God's life.

Now, what have we to say to all this, only that it is nonsense for a man to call over as lively a corpse as Unitarianism "You are dead. You need not put on lively airs, for you surely are dead." I am not

a Unitarian; but I am sure that it is very much alive in me, in you, in all the people, and in all the churches. It has taught us to accentuate the spirit and not the letter. Why not accept the fact? We are getting together. Let us do it lovingly, honorably, and with God's spirit. Nobody has conquered; nobody need shout victory. God and truth are always going to come out ahead. God is truth. Only that is dead that is not willing to grow in truth.

But there is a view of this question which all parties need to examine. There is too much of the opinion that what we wish to perfect is an organism. It follows that we must try to perpetuate the standards of the organizers. True liberalism is only the edge of a wedge. If God hits that edge, as he always will, every day, then every day liberalism will be displaced. The great bulk of the church will move forward, without realizing its dislodgement. Very likely some will shout at those in the advance as innovators; while every one of the innovations is taken up in turn by those behind them. It looks as if the religious pioneers held an unstable position. We are liable to get the stampede spirit. A few run back to the rear, fondly believing that they have got to a stopping place. But all that they have gained is to move on behind others, instead of with or before them; for move they must. A student of evolution sees nothing so astounding as this fact of progress — eternal God-progress. The fact that nothing was finished — that nothing is perfect, is the divinest fact in the beatitudes. It gives such a chance to learn — to advance — to go forward — with God. Therefore we care little for our old tents — our old houses — our old inns — our old declarations — our old standards. *Anthropos!* we are upward-lookers, and onward-lookers. We learn to see that nothing good dies, and that nothing good remains at a standstill. Even the papacy moves. Leo XIII. is a rifle's range ahead of Pius IX. My strawberry plants die, and I hoe them out; but they have sent runners forward, and to right and to left, and so doubled their lives. That church lives most which roots most freely outside of itself. Channing's roots are in the soft soil that Calvin and Wesley and Fox plowed up for their own exclusive use. E. P. P.

What I Would Do if I Were Twenty Again.—Part III.

I would learn to save time. What is Time? It is one of the two prime conditions of life: Space to be in; Time to progress from one state of being and doing to another. Our advanced civilization is very largely a matter of time-saving. It used to take all a man's time to get a living. He has found quicker ways of doing these things, and has turned his surplus time to something besides the bare necessities of food, shelter, and clothes. And so better and better and quicker and quicker ways of doing things have been evolved, until now one can do in a day what formerly required weeks,—if, indeed, it could then be done at all. And so man has more time to live, because it takes him less time to get a living.

It is the same in physical life-development. Progress is for those animals which complete one stage of development early enough to move on to a higher. The human animal rehearses rapidly all the prehuman stages of life before he is born, and then he is ready to become a man! And the youth who goes as far as he can before maturity catches him and fixes him in a mold, has made the best use of time. "Time which is not translated into growth and improvement is translated into degeneracy and decay."

I know a poor girl who had been brought up in an orphanage, and, being of feeble mind, could not find a place to work. At last a friend took her, out of pity. But she was so hopelessly, so incomprehensibly slow in her work, that the lady remonstrated with her: "Mary, how *can* you take three hours to do the breakfast dishes?"

"Wal, now, Mis' Longley, I jis' tell ye I 've found out 't when I git through one thing I mos' gener'ly hev to go at another; an' I jis' tell ye I 've found out I do n't git no more time a-hurryin' than I do not a-hurryin'—*so there!*"

No! We all have all the time there is. But poor Mary might have saved her wits "a-hurryin'."

And in order to save time, I would learn to get up in the morning. This seems a simple thing, but it must be rather difficult, after all. Marcus Aurelius, in his "Meditations," begins a book thus: "When you find an unwillingness to rise early in the morning, make this short speech to yourself: I am getting up now to do the work of a man; and am I out of humor for going about that I was made for, and for the sake of which I was sent into the world? Was I then designed for nothing but to doze and keep warm beneath the counterpane?" There was more of this speech to the same effect, and we hope the emperor managed to get himself up with it. But more heroic means are sometimes required. One French savant used to pay his valet to compel him to rise. He would kick and curse the poor man while performing this difficult duty, but fee him afterwards; for thus he completed a great work that otherwise would never have been done. (The book ought to have borne the name of Monsieur ——— and Valet.) But most of us are our own valets, and if we propose to ourselves any *magnum opus*, we would better make a promise to ourselves in this matter of rising, and then keep it. If we take care of the beginning of the day, the rest is apt to take care of itself. We have all had the experience of going breathless through the whole forenoon because of that half hour or so we lost in the morning. The following is not a bad motto to confront our opening eyes:

"Lost, yesterday, somewhere between sunrise and sunset, one golden hour, set with sixty diamond minutes. No reward is offered, for it is gone forever."

C. J. B. C.

Recognizing the daily-increasing sentiment against the destruction of song birds, our millinery department strives to keep from offending any by using, this season, in the ornamentation of all hats sold, no plumage other than that of "game" birds and fowls—to which there can be no possible objection. —*From a Current Advertisement of Marshall Field & Co., Chicago.*

The Liberal Congress.

Hospitable to all forms of thought: Everyone Responsible for His Own.

God is Spirit.

To king and judge the ages gone gave worship,
For God was legislator, judge and king;
They little heeded if in him were worthship,
They fear their judge and their burnt-offerings bring.

A thousand years have thought of Force for Father,
A thousand years have worshipped thee as Son;
Thou didst permit us in our frailty rather
Thus to think of thee than worship none.

The Father was the wide world's fabricator,
A day's work made the heavens and the earth;
A carpenter, they deemed, more than creator
By evolution giving all things birth.

As Son, placator of the Father's anger,
Suffered the pains of human subjects' sin;
Though God didst die in earth's inhuman clangor,
The Father's favor for the world to win.

But thou art not begotten or begetter,
Though all things have their origin in thee.
The next millennium shall worship better,
The Spirit's dispensation it shall be.

Time cometh when men worship not the Father
In mountain fane or at Jerusalem;
For God is Spirit, and as nothing other
The heart will seek in truth to worship him.

Believe me, woman, we shall worship Spirit,
The Power that permeates the world of space;
Names, Father, Son, and Mother may endear it
Which holds the universe in its embrace.

Sweet Spirit, didst thou feel our humble weakness?
And lead us to thee from our helpless deeps?
Father, we said to Might, and Son, to Meekness,
And by those hands thou ledst us up the steeps.

New Salem, Mass. —PERRY MARSHALL.

Walks and Talks With Emerson and Thoreau.

Wise Nature's darlings—they live in the world,
Perplexing not themselves how it is hurled.

This couplet of Drummond, of Hawthornden, applies very well to my admirable friends of former days, Emerson and Thoreau. Embosomed in nature, yet loving and serving man, through nature, they took the world as they found it, scorned its meaner attractions, lived for noble ends, and dying, left it better than they found it — the only justification for a life of forty or of eighty years. Emerson, who was born fourteen years before Thoreau (from 1803 to 1817), died almost exactly twenty years after Thoreau passed away, on May 6, 1862. This poet-naturalist, as Ellery Channing appropriately called him, had nearly ceased his daily walks, a year before his death; the disease of which he died having attacked him in December, 1860, when he was not yet forty-three years old. He was persuaded to visit Minnesota, in the spring of 1861, in the hope that change of climate might enable his naturally strong constitution to throw off the pulmonary ailment which beset him; but the remedy was applied too late, and he gradually withdrew from those scenes in which he had taken so much delight for forty years, in his native region. His record of walks and voyages, on river and woodland lake, has become itself the delight of thousands who read them; though he did not live to edit his own travels, beyond those first two charming volumes, The "Week" and "Walden."

The "Week," though limited in time by its title, does, in fact, include the walks and the voyaging of ten years or more. Thus he describes at one point the journey on which he met Ellery Channing in Pittsfield (Mass.)—I suppose in 1844—after Thoreau had crossed the Hoosac Mountain, passed through North Adams, ascended Saddle-back, seven miles farther on, and spent the night on that mountain. I never went with Thoreau on so long a journey as this; but did sometimes sail with him in his boat on Concord river. He kept it beneath the willow trees where Ellery Channing's acre was washed by the river, across the way from Thoreau's last residence in Concord (on Main street, not far from the Fitchburg railroad station, on what was then the western end of the village), and used it in his walks as a means of reaching more conveniently the places at which he was aiming. Thus he would ferry himself across the stream, if he were going to the top of Nashawtuc, the Indian hill which separates the two streams, Musketaquit and Assabett, which unite to form the broader and deeper Concord, one hundred rods in its winding course below the willows just mentioned. It was from this hill that he had that view which he so melodiously described in his "Natural History of Massachusetts."

Around these hills of prospect, and not far from the river banks, were the Walden and Sudbury woods, in which for many years the Concord Walkers rambled. When I first went to live in that town, from Harvard College, in March, 1855, I asked my landlord, on the first Sunday, how many religious societies there might be in the village. Colonel Holbrook replied: "There 's the Orthodox, an' the Unitarian, an' there's the Walden Pond Association," by which, upon further inquiry, it appeared that he meant what Emerson and Thoreau termed "The Walkers," those who rambled in the Walden woods on Sunday afternoons. It was by no means a frivolous amusement. Thoreau, writing to Emerson from Staten Island, in July, 1843, when he was enduring his first long absence from his native region, said:

"You are a rare band; and do not make half use enough of one another."

That is a criticism hardly to be expected from Thoreau, so commonly rated as a recluse. It was true, however, and all the Concord circle of that time regretted it. Thoreau was perhaps the most social of the five—Emerson, Hawthorne, Alcott, Ellery Channing and himself—who in 1843 made up the fraternity of Walkers. He had his own tasks, his own love of solitude, but he was less under the dominion of moods, and more able to control and direct his genius than the others—at least at that time. Emerson once said to me, "I have a great faculty of imposing silence on others"—a quality in himself which he regretted. Hawthorne was painfully shy, except with one intimate friend (in Concord this was Ellery Channing), and Channing was moodier than the ideally moody poet; as Thoreau said of him, "as naturally whimsical as a cow is brindled." Thoreau alone, then, was habitually master of his moods and talents; and though he was intimate with few persons, he knew well how to draw from those few the best they had, and how to impart of his best. Emerson had a wider range of interests, in the later years, when I knew all these men; and he also had, at his best, an easier way of interesting the casual visitor or

ordinary guest, as well as a boundless expectation and curiosity where new persons were concerned—being always on the outlook for the coming man. Thoreau was better prepared for the inevitable disappointment of such expectations.

These frienships of Thoreau were mostly formed in Concord, where all the best of his days were spent. He did not find intimates in college, as many do; his brother John was his first and dearest; then Emerson, Channing, Blake, and one or two more—all of whom either lived or visited in Concord. In this sense his friendships were restricted; but his habit was to expand Concord to the limits of the universe—and so this narrowness became ecumenical. It also gave a peculiar zest to those walks and talks which had his native region for their circuit.

There are more superficial reasons for admiring Emerson and Thoreau, and the other Concord authors; but their deepest attraction resides in their recognition of this search after the Infinite—their insight into the nature and worth of this—our pilgrimage of life. Fellowship with them is not dependent on a residence near them, and rambles through their woods and meadows; that was an advantage some of us enjoyed, but did not always make the most of. The Arabs say: "Though a hundred deserts separate the heart of the Faithful from the Kaaba of Mecca, yet there opens a window from its sanctuary into thy soul."

This is true illumination—we see that the universe is moral and has a purpose; if we cannot read those aright, we naturally seek those persons who can. Emerson was one of these; he might have said, with Shakespeare's magician:

> In Nature's infinite book of secrecy
> A little can I read.

And he wrought for many of us the work of a kindly magician. In commemorating his life, soon after his death in 1882, these verses were addressed to those who had lived beside him:

> His was the task and his the lordly gift
> Our eyes and hearts, bent earthward, to uplift;
> He found us chained in Pluto's fabled cave,
> Our faces long averted from the blaze
> Of heaven's broad light, and idly turned to gaze
> On shadows, flitting ceaseless as the wave
> That ever dashes idly on some isle enchanted;
> By shadows haunted
> We sat—amused in youth, in manhood daunted,
> In vacant age forlorn—then slipped within the grave,
> The same dull chain still clasped around our shroud;
> These captives, bound and bowed,
> He from their dungeon like that angel led
> Who softly to imprisoned Peter said,
> "Arise up quickly! gird thyself and flee!"
> We wist not whose the thrilling voice, we knew our souls were free.

Emerson was both poet and moralist, whether in his books or his walks and casual conversation; Thoreau was moralist and naturalist—tempering all things with that inward poesy which seldom found unobstructed expression in verse; and both were profound philosophers—if without that stiff framework of logical system with which so many wise men have fatigued the world. Few writers in any age have known so well as Emerson how to blend poetry with philosophy. You will name Plato; but if Plato was greater in philosophy, he was not so fine a poet; he had not that brief poetic flash of illumination which distinguishes Shakespeare and Emerson.—*F. B. Sanborn before the Greenacre Summer School as reported in the Boston Transcript.*

Correspondence.

A Tragedy.

A very sad accident occurred at Ann Arbor, Michigan, recently which lost to the world a life devoted to the service of humanity, and to the liberal faith one earnest enough to think for herself in matters of religion, and brave enough to stand for honest conviction. Saddest of all, the victim of the accident, Miss Agnes Warren, stood just on the threshold of active life with a brilliant and useful future before her. Miss Warren had been in attendance upon the University Summer School; had completed her work, and was spending the last afternoon of her stay in the city with friends, boating on the river. Returning in the evening, their road crossed the railroad track near the river dam, and the rushing water prevented their hearing the incoming passenger train till it was upon them. Two of them sprang down the embankment and were saved, the third was struck and instantly killed.

Miss Warren was English by birth. She came to America when seven years of age and later spent five years in England. The remainder of her life had been passed in the country of her adoption—the earlier years in Des Moines, Iowa, where she was an attendant of the Unitarian Church—Rev. Mr. Hunting, pastor—later in Springfield, Illinois, where she completed a High School course and taught for four years with great success in the ward schools; then in Ann Arbor, Michigan, for four years studying for and receiving the degree of A.B. from Michigan University in 1896.

After graduation she returned to her home in Springfield, Illinois, where she received at once an appointment as teacher of Latin in the High School, a position which she proved herself admirably fitted to fill. At the close of the year she returned to Ann Arbor for a few weeks of vacation study which she thought might increase the efficiency of future work.

The present writer knew Miss Warren intimately during her college course, both as a student and a friend. As a student she attained high rank in her chosen department of Latin language and literature. The head professor in the Latin department, said to me recently that Miss Warren was one of the three or four finest scholars he had ever had in his line of work; that she had a genius for accurate research, and he predicted for her an exceptionally brilliant career as a teacher.

As a friend Miss Warren seemed to me to be especially distinguished by loyalty and sincerity. She embodied in her life Emerson's ideal of the highest friendship, namely, "Let there be absolute truth between me and thee."

During her university course Miss Warren was a constant attendant at the Unitarian church, a teacher in its Sunday School, and an active member of its King's Daughters organization. My first earnest talk with her revealed a good deal of bitterness toward the old orthodox faith, which had evidently cast a shadow over her life at some time, but she kept open house, mentally and spiritually, to the sweet reasonableness of the liberal faith.

With an abiding trust in the "Eternal Goodness" at the heart of things, and an equally living faith

that the truest worship of God could be best expressed in loving service of fellowmen, she early set before herself this path of service. A college course obtained through persistent personal effort, was prized, primarily as fitting her for nobler, worthier service; and she entered upon the teacher's vocation with this as her controlling motive. One of the touching incidents at the very sad funeral services at her home, was the presence of so large a number of her former pupils, especially the colored pupils, to whom, because she felt the sadness of their lot, she had especially endeared herself by thoughtful acts of kindness.

One is tempted to wonder sometimes why the worthy fall while the worthless still cumber the ground; but when we recall that the true measure of life is quality rather than quantity, aspiration rather than accomplishment, what we aim at and strive after rather than what we attain, a bit of silver lining begins to illumine the dark cloud of sorrow over so early a death of one whom the world seemingly could ill spare. Alas this silver lining dawns slowly upon the mourners in the home circle left desolate. And yet it must be a comfort at such a time to know that their loss is felt as a personal loss by many others, and that no true life, whether long or short, can ever be other than a benediction and uplift to all who have shared it. A father and invalid mother, one brother and one sister make up this bereaved household, but scattered far and wide are the friends who share the sorrow of their bereavement. ELIZA R. SUNDERLAND.

Pres. Andrews and the Christian Register.

We take the sharpest possible issue with the *Christian Register* as to the nature of the contest between Brown University and President Andrews. The *Register* states that the issue is "Has the President of a college the right to express fully and strongly his views upon questions of the day?" The President of a college has not only his personal freedom to consider, but good judgment in dealing with the interests of others. By accepting his position he assumes to stand for a great corporation and for thousands of alumni and constituents. For him to enter a political controversy like that of 1896, and demand in the name of freedom the privilege to denounce all opponents as dishonest, as at least one college president did, or on the same plea to antagonize a part of the college constituency, is a question not only of freedom but of common sense. As a rule our college presidents are selected for executive ability and a power to organize. They are not needed in the heat of a political fray — as a rule; and if they enter the fray their influence is gained from their position, and is so much borrowed from the college. This does not in the least militate against the right and duty of a college president, when, in the line of official work, he is called to discuss an economic question and to express his views of the truth. It must further be understood that while a college president may be an expert in finance, or economics, or politics, he is selected not as such, but because he is an all-around scholar. We do not look to him, but to the professor of political science for a thoroughly useful discussion of such questions as free silver, and as a rule also, his discussions of the same will be of little practical value.

E. P. POWELL.

One of the Signs.

Here in Rochester is a "Brick Church," so named after the fact, I suppose. It is "one of the two finest churches in the city," the stranger is informed. The information is probably correct. It is indeed a spacious and beautiful edifice, owned by a society of Congregationalists. When the Rev. Mr. Mills, evangelist, is in town, he holds forth there. He was announced to speak there twice the other Sunday, and did not disappoint two large audiences.

Local papers had very much advertised him during the previous week by discussions, interviews, speculations gleaned from various sources concerning his soundness on matters of belief. Was it true that he was slipping away into the camp of the Unitarians? Were Boston Unitarians planning to establish him there in a great people's pulpit? Or, was he going to Brooklyn? Or, again, was he going nowhere, having not the remotest idea of ever being anything else than a good orthodox Congregationalist, preaching still the faith that made him famous?

There are rumors to the effect that he was not long since closeted with Boston ministers, and that then and there was discussed the *feasibility* of his taking up the Unitarian name.

The report runs that he himself was opposed to such a move, for the reason that an open avowal of such a conversion would at once exclude him from pulpits where he was most needed.

Then, while it was undoubtedly true that he had come to hold views similar to, if not identical, with those advocated by that large body of people calling themselves Unitarian, it was by no means obligatory on him to enlist under their banner. Could he not stand on his own feet and proclaim his own glad tidings independently?

There seems to have been a divergence of opinions among the Boston ministers. Some were eager that he should come out frankly and confess his happy apostacy. Others agreed with him he could do most good by remaining where he could get the ear of the larger multitude, the great majority yet lingering in orthodox darkness.

One suggestion, made as one can readily see from a kind heart, strikes one, nevertheless, oddly. It was to the effect that as orthodox evangelist Mr. Mills converted thousands of souls, turning their feet from evil ways, now, it would be a great shock to those same saved souls to learn of his relapsing into "infidelity," for, to their minds, Unitarianism is infidelism, however moral, respectable, and given to culture its adherents undoubtedly are. "Unitarians do not believe in the atonement, in conversion, in Christ's saving blood, in the Bible just as it was given by God, as His solemn and sacred word. They are respectable heathen, in no sense having understood or accepted Christian salvation."

This is the indictment, and probably there are many grains of truth in it.

To say you "believe in the religion of Jesus," that is, that you and the Divine Man of Nazareth are on the same footing, agreeing in your religious faith the one with the other, why, that to the sound orthodox believer is simply absurd, if it be not blasphemous.

From the orthodox point of view, Jesus had no personal religion,—he needed none, he was good

himself, taking on man's nature to enact a tragic part, and thereby fulfill and perfect the great scheme of salvation for a lost and ruined world. Now, Unitarians have no belief in such a "scheme" as this. They have no belief in Jesus as such a Saviour. He is no longer their "lord and master." He is one with them before the throne of the Father, a human soul, a brother of theirs; one of God's noblest sons,—perhaps the noblest, but only a son,—just as things are sons and daughters of the Most High.

So believing, it is rational to "accept the religion of Jesus," loving God and man as He did. Yet for Mr. Mills to affirm this as his belief is simply saying, "I am no longer a Christian as I once was a Christian; for I reject these Christian doctrines which I once (as orthodox Christians do now) held to be the sum and substance of redeeming power."

All of which, of course, is contrary to the faiths and creed of the "brick church," and wholly unacceptable to all other like-minded churches.

And being so contrary and contradicting, it would seem that Mr. Mills should say of his many editorial and other inquisitors as another illustrious American said not many years ago, "tell the truth."

His old friends and assistants are entitled to at least a statement of his reasons for remaining among them and occupying *their* pulpits.

What of the thousands he has "converted?"

If he has seen a greater light, let them share it. Attempt their further conversion to the more rational faith now possessing him. Is it not his duty to set before them this "more excellent way?"

In his social theories Mr. Mills can hardly be called orthodox, even among Unitarians. Indeed, would he find in this "liberal" church a greater following than would be accorded him in the illiberal or orthodox churches?

Rather, it would seem that, by reason of these other churches being more democratic — more made up of the common people who are apt to hear every evangel more gladly than others — that his doctrines on indistinct problems would receive there among them a more ready approval than elsewhere.

When you read in Ruskin "Money is now exactly what mountain promontories over public roads were in old times. The barons fought for them fairly — the strongest and cunningest got them; they fortified them, and made every one who passed below pay toll. Well, capital now is exactly what crags were then. Men fight fairly (we will, at least, grant so much, thcugh it is more than we ought) for their money; but, once having got it, the fortified millionaire can make everybody who passes by pay toll to his million, and build another tower of his money-castle. And I can tell you, the poor vagrants by the roadside suffer now quite as much from the bag-baron, as ever they did from the crag-baron." When you read this from "The Crown of Olives," you may be sure that Mr. Mills, like Mr. Bryan, is in fullest sympathy with it.

The "bag-barons" must go even as did the "crag-barons" go in earlier history.

All like-minded barons living sumptuously on toll gathered from toilers in every clime — they also must go.

They must give way before the grand uprising of the people, who will certainly claim and that not long hence, a new industrial co-operation for all the children of men. Turn the pages and read another paragraph from Ruskin's discourse to his English neighbors—

"To fill this little island with true friends — men brave, well and happy! Is it so impossible, think you, after the world's eighteen hundred years of Christianity, and over one thousand years of toil, to fill only this little white gleaming crag with happy creatures, helpful to each other? . . . Must we remain *here* savage — *here* at enmity with each other — *here* foodless, houseless, in rags, in dust, and without hope as thousands and tens of thousands of us are lying? Do not think it, gentlemen. The thought that it is inevitable is the last infidelity; infidelity not to God only, but to every creature and every law that He has made."

"He who does not believe in *to-morrow*, is the only infidel," cried Mr. Mills.

He pictured for *America* a future of sunshine and peace.

Mr. Mills has an attractive personality; is fearless, persuasive, original, and never dull; has his audience with him from start to finish.

Rochester, N. Y. S. H. M.

Paradox Divine.

Unto an honest friend I went one day
With earnest purpose. Great was my surprise
To see him glance at me, then turn away,
Remarking coldly: "Stars in distant skies
Are no more strange to me than is thy face."

I turned and left him, weeping as I went.
Seeking my inmost bower I knelt in prayer;
Then fate to me a friendly envoy sent;
Softly a touch fell on my drooping hair,
Bestowed as by a mother's tender grace.

A voice of wisdom uttered in my ear
This counsel: "Rise and put on thee a mask,
Then once again unto my friend draw near
And once again of him thy favor ask;
So shalt thou be revealed by occult law."

I followed this advice and hid my head
In obscure mask and went and stood, and lo!
My friend put forth his hand to me and said:
"Come hither, for thy features well I know;
I see thee plainer now than erst I saw."

"For others' welfare kindles thy desire;
Thou art indeed a friend who so would hide
Thy ego from me. Gold that's passed through fire
Is like unto thy purpose. To my side
I fain would have such souls as thou draw near."

Thus—contradiction strange—he knew my face
Only when it was hidden from his sight;
'Twas by a ruling of Divinest grace
Like that that makes the germs grow when the light
Is shut away that else would burn too clear.

—*Viola Virginia Vaughn in the Reform Advocate.*

The Vatican is having its monetary difficulties as well as other religious bodies, owing to the falling off of Peter's pence. The cause is said to be the discovery that part of this fund has been used in the unholy business of real estate speculation, in which the church officials have proved no wiser than fallible laymen, and have lost heavily. Much of the Peter's pence fund has been lent to speculative nobles interested in building schemes, which have collapsed, and the Vatican has its hands full of unsalable property.—*The Advance.*

One ought to talk only as loud as he lives—a rule which would deprive some people of the privilege of shouting.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid

The Old and The New Faith.

A SERMON PREACHED AT MC VICKER'S THEATER, CHICAGO, SEPTEMBER 26, 1897, BY REV. HIRAM W. THOMAS, D.D., PASTOR OF THE PEOPLE'S CHURCH.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of Truth is come. He shall guide you into all truth. John, xvi: 12–13.

The mind of man does not create truth. Truth is a something outside of the mind, and to be perceived by it. Thinking that a thing is true does not make it so; nor does denial take it away. Facts, are facts; whether perceived or not perceived. The fact that until a few hundred years ago, man thought this little earth was the center of the universe, and that the sun moved around it every twenty-four hours, did not make it so. The order of the heavens was the same then as it is now; but man did not understand that order. Reason, science, had to come along to correct the errors of sense perception, and then the supposed facts gave place to the real; to the truth as it was, and is.

It is one thing to know what has been thought to be true; it may be quite another to know what is true. The earth is not a grave of nations alone; it is a vast tomb of dead and buried beliefs, of things once thought to be true.

Such a fact presents no ground for discouragement, but rather for hope; and much less is there justification for the claim of agnosticism—that the mind does not know. Every error, mistake, is about a something; the minds of the past were not mistaken in supposing there was an earth and a sun; nor was the sense perception that affirmed motion, mistaken; for they were and are facts. The mistake was in not understanding these tremendous realities of a universe; the fact that reason has corrected the error of sense vision, and revealed the order of a solar system, is a ground of faith and not of doubt. The geo-centric theory is gone; we know the earth is not the center of the universe; that it is but a little planet moving around the sun; and the mighty universe with its millions of suns stands revealed. And man himself is far greater upon his little planet in the midst of such a universe, than under the old geo-centric conception that shut him up to one little world; roofed him under one near sky. It is greater to be a relatively little being in a large order, than to be a big being in a very small order. It is great to be the child of a universe.

Such facts and reflections as these may suggest the standpoints from which to study most helpfully the subject of the Old and the New Faith. The mind does not create truth, but perceives it; the errors, mistakes of the past, have been about a something that is in itself real; the minds of the past have tried to interpret the facts of a universe; the failures, errors, have led on to larger conceptions of the true; man knows something; he is learning more; knowledge, faith, hope, are growing with the ages; growing with the growth of man; with the growth of the rational and moral consciousness of a world; old beliefs are giving place to new and better beliefs.

Man has had to learn; the process has been slow, sometimes almost discouraging. He had to begin with isolated facts; his first knowledge was necessarily fragmentary; and this was necessarily imperfect. To know anything perfectly, it must be known in its relations to other things; and that means the study of the universal; the universal in science, philosophy, government, religion; and it is along this line that our age is making such wonderful progress. We are coming to see and to realize that the universe is one; that truth is one, right is one; that natural and moral laws are parts of this one great order of the material, the rational and the moral.

It was only natural that, beginning with the fragmentary, the minds of the past should try to put these broken bits of knowledge together, and out of them to construct a system, a whole. And it was not less natural that such efforts should be partial failures; and as natural, again, that with the discovery of new and larger facts these systems had to be reconstructed.

Such is the history of science and government, and it is coming more and more into the field of religion. And this is the reason why the past has been a troubled past; a scene of change, of doing and undoing; and it is the explanation of the present, with its unfinished tasks, its new work, its longing, despairing, hoping.

With the coming of any great new fact, there must be readjustments of the old facts or theories; the new must find its orderly place in the old. And hence progress, science, learning, is destructive as well as constructive; it is the one that it may be the other; the dying of the old, that the new may live. And with this there is always a measure of the pathetic; great changes are not without the cost of suffering. There are those who want rest, who shrink from the turmoil of change; there are those who have given their lives to building up the old; who dread all change as destructive; and others, and least to be pitied, who see in change the loss of personal power, of money, or the humiliation of pride and ambition. Changes generally come from the bottom; those on top are satisfied.

But the changes go on; the Christ, and the anointed ones of earth, "have many things to say" to each new tomorrow; things that the yesterdays "could not bear." "The Spirit of truth" is ever coming; nor can that coming be long delayed at any time; for the God of truth must "lead into all truth." Heaven cannot rest in its rest day while there is night on earth. The Spirit that brooded over the chaos of matter broods now over the darkness of minds and hearts.

The accessions, additions to the knowledge of our world have been so many and so great in the last few hundred years, and especially in the present century, as to call for the restatement and readjustment of theories and supposed facts in the fields of history, science, government, economics and sociology; and indeed the whole realm of thought, of learning has been wonderfully enlarged, and the thinking, the feeling of mankind has been uplifted and changed; cast into higher forms and projected along larger ways.

First, and greatest of all was the new astronomy that swept away the old theory of a stationary earth as the center of the universe; that hung the earth out in space and sent it whirling around a sun

a million times larger than this supposed center, and revealed a universe of suns and systems scattered through the measureless depths of space.

Before this was the discovery of our new continent, and along with this the inventions that have revolutionized industry. Then came geology, with the story of rocks and fossils, of the countless ages of the formations and growths of the earth. Then evolution, with its teaching of continuous progressive changes according to laws, and by reason of inherent forces. And now we have the higher criticism and the study of comparative religions.

The effect of these wonderful accessions of knowledge upon the thinking of man, could not be less than great; the mind has awakened to find itself in a new world, a new order of things, and under such mighty inspirations has gone forward in the work of the readjustment of theories to the new and larger order of facts. It belongs to science to ascertain and classify knowledge; scientists are not afraid nor ashamed to confess their mistakes, and to gladly correct them. Government, sociology, has felt the impulse of the new life, and has gone forward freeing slaves and building constitutional monarchies and republics. There has come a new sense of justice of the rights of man, and with this a larger sense of brotherhood, of mercy, of kindness, that reaches down and puts its arms around and protects the dumb animals.

The question must now arise, what has been the effect of all these changes upon the church and religion? Have they stood still, or are they going forward with the new age and life of a world?

Religion is, should be, conservative; it rests upon the unchanging principles and truths of the moral order of the universe. Religion is largely a life; has to do with the emotional, the heart-side of man. Love is naturally trustful, confiding; accepts readily and almost unquestioningly often, the intellectual forms in which religion is presented; and having accepted these, love is hurt, complains, suffers when they are disturbed, or their entire trustworthiness is even questioned. Hence religious beliefs, or beliefs about religion should always be treated with a tender reverence.

There is, must be, in religion both the thought-side and the emotional, the love, or life-side. Love must have a something to love; life must have a something for which to live; a something to do; and in this is a part at least, and a very large and the most essential part, of the mind or thought-side of religion; and for the reason that such thoughts lie at the very foundation of, and contribute most to the very essence of the heart or spirit-side of religion.

If in the mind there be the thought, the idea, the vision of a Father in heaven, the heart will go out in love to that Father. If there be the vision of a brotherhood on earth, the heart will go out in a great sympathy, a divine love for mankind, and in life, this will become a great and tender justice, and a glad helpfulness in every cause and service of humanity. And if to such thoughts be added the vision of the continuity of life beyond the few years of earth, there will rise up a great hope, and the whole scene of time will appear in the light of the everlasting.

And if from reading the Scriptures there comes the thought, the fact, that God has spoken to the hearts of men; spoken through the prophets of old; spoken through, and was revealed, manifested in the Christ, and is speaking to the reason and conscience of the world to-day; these Scriptures become sacred; "profitable for teaching, for reproof, for correction, for instruction in righteousness." But it does not follow that all parts of the sixty-six books in the Bible are of equal inspiration and value, and that all must be accepted as infallible, or that inspiration has ceased, is not continuous.

Before all Christians the Christ rises up as the Great Teacher; as a Divine life lived on earth; as a revelation, a manifestation of God; of the Father as Savior; as "God in Christ reconciling the world unto himself." All the world bows with reverence before the suffering life of the Son of Man, the sufferings of love to save; and all should feel that the essence of Christianity is to be like the Christ; to "have the mind that was in the Christ;" to live and love as He lived and loved. But it does not follow that all should accept certain theories about the death of the Christ to appease the wrath of an angry God, or to pay some debt to justice. God is as good as Christ.

Those who have visions of the divine world order of the good and of the government of God in all worlds, and see the millions of earth moving on through death to the life beyond, see and know that sin, wrong, brings, must bring, loss, suffering, in this and the life to come. But it does not follow that they must believe that those who do not come into harmony with the order of the good in the few years of earth-life must be lost—shut up and burned forever in the fires of a supposed hell; that they may become worse forever, but cannot become better. The larger, the better faith and hope believe that "the mercy of the Lord is from everlasting to everlasting," and that in all worlds love goes forth to seek and to save; that in all worlds the Father will go forth to meet the penitent and returning prodigal.

The study of comparative religions is leading our age to more kindly thoughts of the hundreds of millions of our fellow-beings who are not Christians in name, and we are coming to think of Brahmins, Buddhists, and Confucians as God's children in poorer and darker lands. We are coming to see and feel that goodness is goodness wherever found; that "he that doeth righteousness is righteous"; that righteousness is salvation, and the only salvation; that a good man is a good man, whether Jew or Christian, and if not good, neither name will save him.

Those who have visions of the divine order of nature, and rest their faith more upon the order of nature and the authority of universal truth, than upon the supposed miraculous interferences with that order, and the assumed authority for truth, should not be called unbelievers. Those who are finding their way out into the larger fields of thought, of truth, of life, and hope are not the enemies, the destroyers; they are, in these great years of progress, the friends and builders of the faith of the future.

The People's Church imposes no credal test, has not attempted to formulate any lengthy creed. We say: "We believe in the fatherhood of God, the brotherhood of man and the life everlasting;" and this is in substance the faith of all the liberal churches. And yet we are told by orthodox clergymen that

there is nothing positive in the teaching of the liberal churches; that they "believe nothing in particular." These great affirmations are positive, not negative; they accentuate the profoundest truths of religion. On these great truths rest, and out of them rise up, the faith and hope of a world. Were they believed in a deep, realizing sense and actualized in the life of mankind, all cruelties and injustices would cease; man would be the friend, the helper of man; earth would be a kingdom of heaven in the great law and life of love, and hope would make bright the beautiful forever.

The just complaint may be made against orthodoxy that it does not understand, or is not fair enough to confess, the great, the essential, and saving truths held and taught by the liberal churches. Orthodoxy claims a monopoly of truth, of religion; the clergy would, if they could, and were not to split up among themselves, form a great religious trust; have everybody work for them. As it is, they claim to be a kind of religious aristocracy; boast of their numbers and wealth, and refuse to fellowship "heretics." It almost passes belief, but it is a strange, sad fact, that such noble men and great preachers as dear Professor Swing, and Dr. Ryder, and Dr. Ellis, men who were honored and loved in Chicago, were not welcomed to its orthodox pulpits. They were not "sound" on the "atonement" and "endless punishment." They believed that God is as good, as loving as the Christ. They could not speak the sad and awful words of despair over any grave on earth.

And if orthodoxy is true, it was consistent; if true, these great preachers, and, as was generally supposed, good men, not only did not teach the truth, but taught deadly falsehood; deceived their fellow-beings in the sacred name of religion and led them to endless perdition; and logically, orthodoxy must say that these great preachers were saved because of ignorance, not knowing, as infants and idiots are saved, or that they are in hell now and must stay there; not for a hundred months, or a hundred years, but forever.

Well, if so, I should rather be with such souls than with bigots in heaven; better to be in prison with patriots than to sit on a throne with tyrants. The surroundings might not be so pleasant, but the companionship would be better.

Orthodoxy, purports to be a plan, and the only plan of salvation. There are many schools of orthodoxy; but they are all agreed upon the few essential points of the system. This plan was not heard of for the first three hundred years of Christianity; it is not taught in the Apostles' Creed; nor in the Nicean Creed. It is a creation of the Latin Theology; it is the doctrine of Romanism, and on the fundamentals of this theology, the Catholic church and the orthodox Protestant churches are substantially at one.

The whole plan or system rests upon the fall of man, or original sin; that the whole human family are descended from the Adam and Eve of the first chapter of Genesis; that these first parents were created perfect; that they stood for the race; that the race fell with them; inherited their guilt and corruption, and that all are born depraved and under condemnation.

On this is based the doctrine of atonement; there are two general theories; the "wrath theory" is that the death of Christ was to "reconcile the Father," as taught in the "Articles of Religion" of the Methodist Church; the other is is the "justice theory;" or that the death of Christ was to satisfy the claims of law — this is the Calvinistic theory; and if either had to be accepted, the Presbyterian is the better.

On this again rests the doctrine of endless punishment; those who accept this atonement offered to wrath, or to justice, accept it in this life; are saved; those who do not, are lost and lost forever; for the benefits of this substitutional, or moral insolvency act, are limited to this world. The Catholic Church extends the benefits of the act to some souls in the world to come, and to be procured through the ministrations of the priesthood.

All fell, sinned in Adam; are born depraved; God is angry; the second person in the Trinity is miraculously conceived and born on earth; dies on the cross to "reconcile the Father." Or law had been violated, and this second person of the Trinity dies to satisfy the claims of justice; and the third person of the Trinity applies this substitutional sacrifice for wrath, or justice, to the sinners; those who do not accept it are punished in hell forever.

Such, in substance, is the system, the "plan of salvation," that orthodoxy asks the thinking world of to-day to believe; to accept as the only way of salvation, and denounces as heretics and threatens with damnation all who cannot accept it.

But this plan was promulgated away back in the beginning of the dark ages, in the fourth and fifth centuries; it was formulated in the Westminster Confession some two hundred and fifty years ago, when preachers and elders were hunting and killing witches.

The world has gone forward; the boundaries of knowledge have been wonderfully enlarged. It is no longer possible to believe that the earth was made in six days, nor that the human family began with the Adam and Eve of Genesis, only some six thousand years ago.

But with all these wonderful accessions of knowledge orthodoxy has stood still, its creeds and confessions remain unchanged, and it goes on claiming that it has all the truth, and denouncing as heretics all who do not accept its system or plan of salvation.

But orthodoxy cannot escape nor much longer stand against the great truths that have come to enlarge and bless the world of thought. It fought the new astronomy; fought geology; has generally been opposed to the new truths of science, but always to be beaten. "The spirit of truth is leading into all truth."

"The orthodox churches should be great enough to confess the mistakes of the past and noble enough to acknowledge the great truths taught by the liberal churches. It is not always easy, not pleasant to the pride of a religious aristocracy to do this; nor is it pleasant for the preachers to say to their own people: 'We were mistaken; thought many things were true, but now see they are not.'

"The orthodox churches should seek to find a place for the great truths of religion in the world, the universal order of things. It is not right to put burdens on faith in the name of religion. The people are in advance of the preachers; the orthodox churches are generally very glad to say: 'We have

a liberal preacher.' And most of the preachers claim to be liberal; many of them do not believe these old dogmas, but still stand under the orthodox flag. There has come to be among these a political art of being both orthodox and liberal; being two things things at the same time; a theological rope-walking, that they call 'being prudent, wise.' Yes, but at the cost of being honest."

These moribund dogmas of the past are kept alive because the theological seminaries are compelled to teach them; the Methodist professors dare not teach contrary to the 'standard authorities'; the 'articles of religion' are a part of the organic law of the church, and ean never be changed; the Presbyterian seminaries are closely watched; the Congregationalists have larger liberty, and the new faith is compelling a fair hearing, and winning large acceptance; has made a place for itself, and can not be put out.

The great Baptist church is purely republican in form. Its preachers have large liberty; there are few, if any, trials for heresy; its teachers are free to stand for what they believe to be true. I do not know, I may be mistaken, but it seems hardly possible that such splendid scholars as Dr. Small, Dr. Henderson and Dr. Northrup, standing in the great University of Chicago and with all the light of these wonderful years shining upon them, can believe in the old idea, of a personal devil, the fall of man in Adam and original sin, a place called hell, where all sinners are shut up and punished forever. If they do, they are in conscience bound to teach these things; but if not, they are too great to teach what they do not believe.

Truth must grow with the growing rational moral consciousness of man; religious truth can be no exception; orthodoxy has been compelled to modify its teachings about hell; no congregation in Chicago would listen now to such sermons as were preached a hundred years ago; the Universalist preachers of our country have pounded the life out of such terrible caricatures of the God of a universe. The idea of torment in a literal fire of brimstone has been given up; we are no longer told that the saints in heaven rejoice over the torments of the lost.

The last and only thing orthodoxy clings to is the endlessness of punishment; the term of the sentence, the duration, must be the same for all; there can be no diminution of time for good conduct, and there can be no pardon. But this, too, must be given up; eternal hope must take the place of awful despair.

God has "many things yet to say" to our world; He is saying them in the revelations of science; saying them in the voices of the new conscience of justice, mercy, brotherhood. "The spirit of truth shall lead into all truth." Clearer revelations are yet to come to man, and in man, of himself as a spirit; a child of God; immortal now; the darkness of death must give place to the light of life. Clearer revelations of the infinite power and love of God; of God as present now in His world; the Christ incarnate now in the sufferings of a world; pleading now the cause of the poor at the judgment bar of courts and kingdoms, for justice and mercy among men; visions transcendent of a world redeemed; visions beatific of the eternities to come. O, immortal spirits, walk the earth with attentive minds, with open longing and obedient hearts.

The Study Table.

Southern Statesmen of the Old Regime.

This volume, by Professor Trent, of the University of the South, at Sewanee, Tenn., errs only in not giving to some of the objects of his study their full meed of praise. The facts are that the South, in spite of the institution of slavery, did give to us a list of statesmen of a rank certainly not surpassed, if equaled, by any other section. I should go far beyond Mr. Trent in my admiration of Thomas Jefferson; while I can very largely sympathize with the sentiments closely bordering on worship for Washington. Where, in the range of criticism, shall we find a keener analysis than that of Jefferson, on page 85? "It is just here that Jefferson most sharply separates himself from the other Southern, indeed I may say from all other American, statesmen. The direct, vigorous methods that have usually characterized Southern men are not his method; nor are their temporary and transient objects his objects. He is a transcendentalist in the field of politics; born not in New England, but in Virginia. Like Washington, he is greater than his state or section; but his state and section are proud to have given him to the Union. Yet in many ways he was more of a Southerner than Washington. He had the easy-going, somewhat slip-shod manners of the old Virginians; he had their careless hospitality and improvidence, and above all he had their accessibility. It is remembered by a few that he was the first man in this country, if not in the world, to point out the propriety of teaching youths the rudiments of Anglo-Saxon. But Jefferson's chief claim in this respect rests on his apprehension of the value of culture to every citizen, no matter how humble. He is an eighteenth century Matthew Arnold, without Arnold's supreme taste in poetry, but with more than Arnold's political acumen. A Democracy of Sweetness and Light was what Jefferson wished to see established in this country, and I am optimist enough to believe that his wish will be partly realized in spite of recent events in the political world." But, to tell the truth, I have read this book with almost unexceptional pleasure. It is the best volume of biographical sketches that I remember to have been produced for several years. It is keen and bright, but it is not sketchy and ephemeral. The author says he has aimed to throw new light on his subject. He has done more; he has given a new point of view, at least for Northerners. I advise you to get this book, and learn to love some of our great men whom you have been accustomed to call your enemies. It is a good thing that God sees from a higher platform than a man's neighbors. The real author is he who, in history, climbs high enough to see as God sees.

E. P. P.

Southern Side Lights.

This book is one more of the volumes coming to us concerning the South, and by Southern authors. The object is to outline a picture of social and economic life in the South during the generation before the war. It is not a history, but deals

SOUTHERN STATESMEN OF THE OLD REGIME. By W. P. Trent. Published by Thomas Y. Crowell & Co., New York and Boston.

SOUTHERN SIDE LIGHTS, by Edward Ingle. Published by Thomas Y. Crowell & Co., New York and Boston.

with material that is often neglected by the historian. It is Southern, in being based upon the writings of Southerners, or of those whose utterances were favorably received in the South. The great change that has taken place in that section of the country is summed up admirably in the closing passages of the book: "When the Confederacy fell the whites of the South were relieved of an enormous incubus, slavery; but were at the same time deprived of the means to turn the relief to their immediate advantage. The blacks had freedom, without the capacity to undertake the responsibilities of freedom, and presently were, through partisan politics, surrounded by influences that would, for a generation at least, stand in the way of their development. But the way was opened for the South to assume an economic and industrial position which never could have been taken under the old regime." A good illustration of the change of sentiment at the South concerning slavery was furnished me on the cars near Cincinnati. Mr. A—, of Louisville, Ky., told me that, coming upon some old family bills of purchase of slaves, he pinned one to the mantel in the dining-room. His daughters coming in, said: "Father, what is that?" "O, a bit of family history" he answered. Reading it, they crushed it indignantly, and thrust it into the fire, saying: "We never wish to know that our family bought and sold negroes." "This," added Mr. A— "is our new Southern sentiment. Slavery was our curse, it is now our shame." Mr. Ingle's volume is useful for historians, and it is interesting reading for anyone.

E. P. P.

Upon the Treetops.

This is another elegant book; full of wit and wisdom; full of instruction, delightful reading, and charming pictures, all about the birds. It makes the fifth bird book we have reviewed within two months. It has the charm of all that Mrs. Miller writes, and will teach any one, old or young, not only to understand birds better, but to love nature more. I must give a sample of her style: "The lane was an enticing spot; with young blackberry runners, stretching out tender, green bloom toward whom they might reach, and clematis rioting over, and binding together in flowery chains all the shrubs and weeds and young trees. What happiness to dwell in the grounds of the 'shiftless' farmer! Since tidiness with most cultivators means the destruction of all natural beauty, and especially the cutting down of everything that interferes with the prosperity of cabbages and potatoes, blessed is untidiness to the lover of Nature. So long as I study birds, I shall carefully seek out the farmer who has lost his energy and allows Nature her own inimitable way in his fields and lanes. The fascinations of that neglected corner cannot be put into words. The whole railroad embankment which bordered it on one side, stretching far above my head, was a mad and joyous tangle of wild-grape vines. In the shade of a cluster of slender trees was a spot enriched by springs, where flourished the greenest of ferns, sprinkled with Jack-in-the-pulpits and forget-me-nots. This was the delight of my heart, and my consolation for the trials connected with chat affairs."

E. P. P.

UPON THE TREETOPS.—By Olive Thorne Miller. Published by Houghton, Mifflin & Co., Boston and New York.

The *Journal of Hygiene and Herald of Health* comes to us again with regularity and we are very glad of it. Where there is anything in America to take its place I do not know. It is edited with excellent judgment and without the crankiness with which most hygienic journals are edited. In the September number we find that excellent article by our friend Rev. J. T. Sunderland on The Necessity of Drinking Wine When Traveling in Foreign Countries, taken from the columns of THE NEW UNITY. He does not believe in the necessity of any such habit. The magazine can be most heartily recommended; and the books published by the manly editor, M. L. Holbrook, are of the highest importance in individual and family life. I can recommend all of them without the least reserve.

E. P. P.

We are in receipt of the "Young America Series,"—published by Laird & Lee of Chicago. The titles of three are "Tanpile Jim," "Aircastle Don," and "Dick and Jack's Adventures." To these three are added "Cuore, or the Heart of a Boy," written by Edmondo de Amici. This last named volume is hardly equaled in the literature of boy's books. It stands as a permanent ideal, to be classed with Edward Everett Hale's "Ten Times One Makes Ten. The other three volumes are written by D. Freeman Ashley, and while they cannot be said to be anything like equals with "Cuore," they certainly are books of value. There are defects of style and occasionally a lack of good taste in references, but the tone and spirit is for the betterment of boyhood. The publishers have done their work admirably, and the make-up of the book is ideally good.

E. P. P.

Ten Noble Poems Again.

FROM A RECENT LETTER.

Your valuable pamphlet, "Ten Noble Poems," has arrived, and I hasten to send my thanks. Breakfast waited while I read it. It will be a puissant aid to teachers and students of literature, I am sure. There is one notable result of your quest, I see. Robert Browning is the favorite poet, if statistics count! Two of his poems are in the Ten, a third is in the "twelve to four votes," and in the list at the end there are more poems selected from his works than from those of any other poet, although Tennyson runs very near, and two poems by each were too long to be properly included.

How hard it is for people to understand plain English! Or is it that we that are students are so hurried and pressed by our duties that we do not take time fairly to deal plain words? It has always seemed to me the main reason why people find Browning "obscure"; they wish to take in a word here and there and know the whole, whereas Browning's *every* word is important for the meaning, for the expression of the poet's thought.

With hearty thanks and best wishes,

Yours very sincerely,

Boston, Mass. MARIE IDA MOLINENIL.

"The solidity of the burden that is carried helps to solidify the man that carries it."

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—The most beautiful possession a country can have is a noble and rich man, who loves virtue and knowledge.
MON.—All honest men, whether counts or cobblers, are of the same rank, if classed by moral distinctions.
TUES.—Labor may be a privilege as well as a punishment.
WED.—Whatever is now establishment was once innovation.
THURS. What a man calls his own will not long be his own, if he tramples too heavily on human patience.
FRI.—It is of great importance to keep public opinion on the side of virtue.
SAT.—The greater the quantity of respect a man receives, independently of good conduct, the less good is his behavior likely to be. —*Sidney Smith.*

The Difference.

There is n't anything in life
But has two handles to it;
And if one fails to lift the weight,
The other 's sure to do it.
Suppose you quarrel with your friend;
One handle is "He 's wrong!"
But try "He is my friend!" instead,
And faithful love is strong.

One handle to our daily lives
Is "I, and what I need."
How can we hope to lift our load
With such a selfish creed?
But say "My brothers," lend a hand
To every fellow-man,
And lo! the strength of all is ours,
And what we ought, we can.

One handle to our griefs is "loss."
We cannot bear them so;
The other is "God's plan for us,
More wide than we can know."
And when we lift, beneath his smile,
The burden he has given,
We learn its meaning here on earth,
Its full reward in heaven.

—*Exchange.*

Genuine Praise.

No, we do not remember to say nice things to one another, or rather we do not make the effort to say those nice things we are often actually thinking. If the front of Mary's new dress fits well, and we are wishing she would turn so that we could see the back, it is just as simple to say, "O Mary, that gown fits you beautifully! Do let me see the back." But in place of doing that we wait until Mary turns by accident, and then we view her back in silence.

It is not that we mean to be grudging of our praise, nor are we restrained by delicacy, but we just do not think of opening our mouth and unclosing our teeth on the pleasant thought that would give Mary undeniable pleasure. There no doubt have been times when you yourself have worn a new gown or made some conspicuous effort of one kind or another, and found a friend utterly silent on the subject — so silent that you thought she had no good thing to say, and so kindly held her tongue; then later (through more thoughtful channels), trickles to you a warm approval that she had spoken behind your back. Behind-the-back approval is extremely valuable, more so than before-the-face, of course, but somehow it is never so sweet. Flattery? It is not flattery to speak of a true admiration. It is rather a duty to do so than to refrain. The use of clean, honest praise is not its abuse. It costs more effort to speak pleasant thoughts aloud than to think them in silence, and when one feels irritable or tired the effort is greater to thus make one's self very pleasant; but there is no doubt whatever about the duty in the case.

I once saw a father walk up to a map his little boy had made and pinned on the wall. He stood before it a long time in silence, and in silence walked away. The little fellow was sitting in the room, and his father knew he was there. He was watching with his eager child's eyes, waiting anxiously for a word of approval. As none came, his poor little face fell unhappily. Straight into the next room walked the father and said carelessly: "Robert has drawn a very clever little map in there. Look at it when you go in."

"Did you tell him it was clever?" asked a judicial listener, following from the room where little Robert still sat.

"Why, no. I ought to have done so. I never thought to mention it."

"Well, you ought to be ashamed of yourself," was the deserved reply. "Go back now and tell him."

We ought all of us to be ashamed of ourselves a dozen times a day for like sins of omission. It costs so little to say nice things, and the result to another's pleasure is out of all proportion to our trouble.

"Praise to the face; open disgrace."

No such thing. The proverb is wrong. Praise to the face is one of the sweetest things on earth, and there is no disgrace in it unless untruth enters, or unless the praise is undeserved. It is the more grateful because no one may *ask* for open praise and receive by asking. When it comes thus at call it is not praise; its fine flavor is quite gone, and it is but flattery.

"We may have died for praise, but never asked it." All we need to do to give proper praise to the face is to think aloud a little more when thinking pleasantly of those with whom we live. In a word, as spoken by an old French lady of fiction, "It costs so little to be pleasant, and it does so grease the wheels of life's chariot."—*Harper's Bazar.*

The Boy and the Sparrow.

Once a sweet boy sat and swung on a limb;
On the ground stood a sparrow-bird looking at him.
Now, the boy he was good, but the sparrow was bad,
So he shied a big stone at the head of the lad,
And it killed the poor boy and the sparrow was glad.

Then the little boy's mother flew over the trees—
"Tell me, where is my little boy, sparrow-bird, please?"
"He is safe in my pocket," the sparrow-bird said,
And another stone shied at the fond mother's head,
And she fell at the feet of the wicked bird, dead.

You imagine, no doubt, that the tale I have mixed,
But it was n't by me that the story was fixed;
'Twas a dream a boy had after killing a bird.
And he dreamed it so loud that I heard every word,
And I jotted it down as it really occurred.

—*Good Words.*

A pretty anecdote is related of a child who was greatly perturbed by the discovery that her brothers had set traps to catch birds. Questioned as to what she had done in the matter, she replied, "I prayed that the traps might not catch the birds." "Anything else?" "Yes," she said. "I then prayed that God would prevent the birds getting into the traps," and, as if to illustrate the doctrine of faith and works, "I went and kicked the traps all to pieces."—*Exchange.*

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The Liberal Field.

"The World is my Country; To do good is my Religion."

MILWAUKEE.—What is Streator's loss is Milwaukee's gain. Rev. L. J. Duncan, who organized and has led thus far the Church of Good Will, at Streator, Ill., has accepted the leadership of the Ethical Society of Milwaukee. He lays down the work at Streator, November 15th. Mr. Duncan has started a church in Streator on vital lines, an institutional church, devoted not to sectarian, but to humanitarian and civic interests, a church with its school of ethics and religion (Sunday-school) in six grades, well equipped and flourishing; with its home missionary society of women, a strong body of earnest workers, that sustains a sewing-school and kitchen garden; its Eclectic Club, composed of young men and women of the town, independent of church lines, which has worked in literature and ethics, coupling the same with legitimate and wholesome social life. The club has been a strong educational, liberalizing force in the community, and its work alone assures the future of the church. The church is free from debt; it only wants a man who will continue the work so well begun to house it in a building of its own. Of the work in Milwaukee our readers already know much—a work consecrated by the life of young Morris Bostwick. The society in Milwaukee is admirably housed, and is looking in right directions, and we have a right to expect much from it under the leading of Mr. Duncan. We extend our congratulations to Milwaukee and our condolence to Streator, and hope that the work will prosper in both places.

THE AMERICAN HUMANE ASSOCIATION holds its meeting at Nashville, October 13th, 14th, and 15th. Among those expected to be present are Hon. John G. Shortall, of Chicago, president; Dr. Leffingwell, of New York; James M. Brown, of Toledo; Walter Decereaux, of Buffalo; Rev. W. R. Lord, of St. Paul; Jenkin Lloyd Jones, of Chicago, and others. For further particulars write to the secretary, Rev. Francis H. Rowley, 163 Winter Street, Fall River, Mass.

THE STRUGGLE AGAINST SLAVERY IN THE UNITED STATES, prepared for the Old South Work in Boston, has in it so much possibility for other centers that we print it as a suggestion for our Unity clubs. In connection with this calendar, as found in the Leaflet of the Old South Historical Society, there is an admirable bibliography of great value to the student, and those interested will do well to ask for copies, by addressing the secretary, No. 16 Dix Street, Dorchester, Mass.

CALENDAR.

The Legacy of Slavery.

I. Sept. 21. *The South at the Close of the Civil War.*
Papers: 1. The Exhaustion of the Southern States.
2. The Social Condition of the Whites—The Landed Aristocracy — The "Poor Whites."
3. The Condition of the Colored Population — The Contraband as a Soldier—The Free Negro.

II. Oct. 12. *Reconstruction.*
Papers: 1. Plans for Reconstruction—Congress and the President.
2. How the Work Was Done—Reconstruction Act—Freedman's Aid Bureau—Civil Rights Bill—Constitutional Amendments — Policy of "Thorough.'
3. Help from the People of the North—Freedmen's Commissions, etc.

III. Nov. 9. *The "Carpet Bag" Governments.*
Papers: 1. The Establishment of the New Governmental System.
2. Examples of Reconstructed Governments—South Carolina—Mississippi.

IV. Dec. 14. *The Reassertion of White Supremacy.*
Papers: 1. By Intimidation—"Ku Klux Klan."
2. By Fraud — Bribery, False Election Returns, etc.
3. By Legislation—The "Gerrymander"—Provisions of Recent State Constitutions.
4. The Doctrine of "White Supremacy" and Its Political Consequences.

V. Jan. 11. *Federal Intervention.*
Papers: 1. The Force Acts.
2. Disputed Elections—Returning Boards—The Louisiana Case.
3. The End of Reconstruction—Withdrawal of the Federal Troops.

VI. Feb. 8. *The New South; Its Industrial Condition.*
Papers: 1. The Mineral and Agricultural Resources of the South.
2. Industrial Progress—Southern Enterprise—Northern Capital in the South—Southern Railroads.
3. The Negro as a Laborer and as a Business Man.

VII. March 8. *The New South; Its Political and Social Condition.*
Papers: 1. The Political Inheritance from the Period of Slavery and from the War.
2. New Forces in Southern Politics—Kolb and Tilman Movements—Silver Agitation, etc.
3. The Relations of the Two Races to Each Other.
4. Lynch Law in the South.

VIII. April 2. *Education in the South.*
Papers: 1. Elementary Education—Private Academies—Rise of Free Public Schools—Question of Mixed Schools.
2. Religious and Philanthropic Agencies—American Missionary Association—Peabody and Slater Funds.
3. Normal and Collegiate Education of the Whites.

IX. May 10. *Education in the South* (Continued).
Papers: 1. Higher Education of the Negroes—Fisk and Atlanta Universities—General Armstrong and Hampton Institute.
2. Industrial Education at Tuskegee, Straight University, and elsewhere.
3. The Intellectual Prospects of the Colored Race.

X. June 14. *The South in Literature.*
Papers: 1. The Old Literary Spirit of the South and the New.
2. The Southern Novelists.
3. The Southern Poets.
4. Southern Journalism and Periodical Literature.

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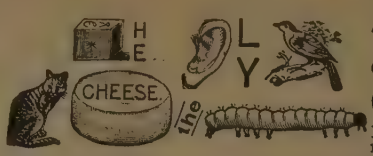

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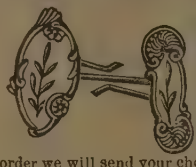

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TABLE OF CONTENTS.

1. DAWN.
2. WIDER EVOLUTION.
3. GROWTH OF HUMAN KIND.
4. A CYCLE OF ETERNITY.
5. ORIGIN OF RELIGIONS.
6. THE MAGIC OF NATURE.
7. ILLUSION.
8. REAL OCCULTISM.
9. RELIGION OF THE FUTURE.

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"Mr. Wright's definition of the occult is different from the idea conveyed by that much-abused word to the popular mind. At the present stage of evolution we have two distinct quantities, the known and the unknown. The known may be considered as contained within the boundaries of what we call science, the unknown may be classed as occultism."—*New Orleans Times-Democrat.*

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All meetings not otherwise arranged for will be held on the Exposition grounds, most of them in the Auditorium Building. No definite arrangements have been made for afternoon sessions. The programmes may overflow. Arrangements will be made for Special Meetings and Conferences. One hour, or more, each afternoon will be given to an inquiry meeting in charge of the Secretary.

Much correspondence is still pending, and many speakers are planning to be at the Congress, not herein named, therefore the programme on following page is subject to such modification as circumstances may require.

The Headquarters of the Congress will be at the Tulane House, in direct street car communication with the grounds.

See page 638 for Special Rates of Transportation from Chicago. Those coming from other points will do well to correspond, beforehand, with the Secretary, or Dr. Isidore Lewinthal, 226 McLemore Street, Nashville, Tenn., Chairman of the Local Committee.

THE INVITATION

All churches, religious and ethical societies, conventions, associations and conferences sufficiently in sympathy with the above object, and interested in the following programme, are cordially invited to join the Congress, attend the Nashville meeting, participate in its deliberations and co-operate in so far as lies within their power, without disturbing the church or other relations which may now exist and have claims upon them. The programme indicates our purpose to make the Nashville meeting not only national, but international, not only non-denominational, but inter-denominational. We seek, for the time being, to rise out of the theological discords into the ethical harmonies, forgetting our disputes about creeds in our agreements about duties. Ministers receiving this call are requested to present it to their congregations and bring it to the consideration of their official board. Secretaries of conventions, associations and other religious and ethical bodies are requested to do the same. The sum of ten dollars or more by any society entitles the society to representation, of a minimum of three delegates. Five dollars constitutes an individual an annual member; twenty-five dollars a life member. Further information given on application to

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PROGRAMME OF THE FOURTH ANNUAL MEETING OF

THE LIBERAL CONGRESS OF RELIGION

To be held in connection with the Tennessee Centennial Exposition

OCTOBER 19-24, 1897

TUESDAY, OCTOBER 19.

2 P. M. Business Meeting of Members and Delegates of the Congress, in the Club Rooms of the Tulane House, the headquarters of the Congress.

8 P. M. Opening Sermon by Rev. Hiram W. Thomas, D.D., of Chicago, followed by Addresses of Welcome:

On behalf of the State of Tennessee, by His Excellency, Governor Robert Taylor.
On behalf of the Exposition, by Hermann Justi of the Local Committee.
On behalf of the South; ———————— ————————
Response for the Congress by the General Secretary, Jenkin Lloyd Jones.

WEDNESDAY, OCTOBER 20.

Religion at Work: Not the Creed, but the Deed, the Fruit Test.

10 A. M. "Are we Outgrowing the Need of a Church?" Rev. Anna Garlin Spencer, Providence, R. I. (Delegate of the Free Religious Association.)

"The Relation of Religious to Industrial Progress," Rev. W. D. Simonds, Madison, Wisconsin. (Delegate of the Wisconsin Conference of Unitarian and other Independent Societies.)

The topics to be further discussed by Edwin D. Mead, Editor *New England Magazine*, Boston, Caroline Bartlett Crane, Pastor People's Church, Kalamazoo, Mich., and others.

8 P. M. "The Demands of Religion upon the Churches of To-day," Rev. Washington Gladden, D.D., Pastor Congregational Church, Columbus, O.

"What Can the Churches Do Together; A Co-operation in the Interest of Holiness," Rev. J. H. Crooker, Pastor of the Unitarian Church, Troy, N. Y.

Leader of the discussion: W. L. Sheldon, Lecturer of the Ethical Society, St. Louis, Mo.

THURSDAY, OCTOBER 21.

10 A. M. "The Contribution of Science to Religion," or "The Message of Science," Rev. E. P. Powell, Clinton, N. Y., presiding.

"Science and Theism," Prof. E. A. Dolbear, Tufts College, Mass.

"The Inspirations of Science," Rev. Samuel M. Crothers, Cambridge, Mass., (Delegate of the Free Religious Association.)

8 P. M. Bible Meeting, Rev. Philip S. Moxom, D.D., Pastor First Congregational Church of Springfield, Mass., presiding.

"The Bible in the Light of Modern Thought," Rev. Emil G. Hirsch, Ph.D., Minister of the Sinai Congregation, Chicago.

"Biblical Criticism and Theological Belief," Prof. Nathaniel Schmidt, Cornell University, Ithaca, N. Y.

FRIDAY, OCTOBER 22.

The Church and Education.

10 A. M. "The Church and the Public Schools." Rev. R. A. White, Pastor of the Stewart Avenue Universalist Church, Chicago.

"The Church and the Press," ———————— ————————

"The Church and the Club," (by some representative of the National Organization of Women, name to be announced.)

"The University of the United States: The Nation's Opportunity," Hon. John W. Hoyt, Chairman of the Committee of One Hundred, Washington, D. C.

8 P. M. A Conference of Comparative Religions, Dr. Lewis G. Janes of the Cambridge School of Comparative Religions, presiding:

"Hinduism," Swami Sâradânanda.
"The Parsi Religion," Jehanghier D. Cola, Bombay.
"The Jain Religion," Virchand Ghandi, Bombay.
"Mohammedanism," Emin L. Nabokoff.
"Buddhism," Dr. Paul Carus, Chicago.
"Judaism," (name to be announced.)
"Christianity," Rev. John Faville, Pastor Congregational Church, Appleton, Wisconsin.

SATURDAY, OCTOBER 23.

10 A. M. "The Things that Remain," Rev. Benjamin Fay Mills, Boston, Mass.

"THE PARLIAMENT OF RELIGIONS: What It Did and What It Is Going to Do," C. C. Bonney, President of the Parliament, followed by a Fellowship Meeting of the sects. Short addresses from representatives of the various sects present.

3 P. M. Business Meeting of Delegates and Members. Election of Officers for the next year, Place of Meeting, Etc.

5-9 P. M. Reception to the Congress by the Ladies of Nashville in the Woman's Building on the Exposition Grounds.

SUNDAY, OCTOBER 24.

A Day of Preaching.

10 A. M. Preaching by the Visiting Clergy in as many of the Nashville Churches as will be open to them. Churches wishing supply will please communicate with the General Secretary.

3 P. M. Mass Meeting in the Tabernacle down town. Speaking by Dr. W. S. Crowe of New York City; Dr. E. L. Rexford, Columbus, O.; Rev. Benjamin Fay Mills, of Boston; Rev. R. A. White, Chicago; Rev. Caroline Bartlett Crane, Kalamazoo, and others.

8 P. M. Speaking and Lecturing in the different churches as arrangements can be made.

RECENT REGRETS AND ENDORSEMENTS.

THE REV. THOMAS F. GAILOR, Memphis, *Associate Bishop of the Episcopal Church of Tennessee:*

"If this be a correct statement of the purpose of this Congress, I am debarred by my convictions from taking part in it, yet my profound respect for the sincerity and ability of you and your co-workers, and my grateful appreciation of the kindness of your invitation makes this letter a very unwelcome task."

REV. D. C. KELLEY, Columbus, Tenn., *Methodist Minister:*

"Our annual conference meets at Shelbyville, on the 20th, from which I cannot be absent. That good may possibly come from a rightly conducted meeting, such as you propose, is not to be doubted."

PROF. R. G. MOULTON, University of Chicago, writes from Cambridge, England:

"There is honor enough in the invitation you have given me to speak at the Nashville Congress, but the date is an impossibility to me. Had circumstances permitted, I would gladly have joined in your good work. As it is, I can only wish you God speed."

HENRY WATTERSON, of *The Courier Journal*, Louisville, Ky.:

"If it were anywhere within the bounds of the possible I should gladly accept the invitation you convey to to me . . . I wholly sympathize with the purpose of your meeting and it is with genuine regret that I am forced to deny myself the pleasure of being with you."

H. H. KOHLSAAT, of Chicago:

"It is simply impossible for me to take part in the exercises. I sincerely hope it will be a great success, and the *Times-Herald* and *Post* will be glad to do everything in their power to forward the work."

REV. J. H. KIRKLAND, *Chancellor Vanderbilt University*, Nashville, Tenn.:

"Let me assure you that I appreciate more highly than I can tell, the honor conferred on me, in asking me to deliver an address before the Congress, and I am sorry that circumstances are such as to preclude my acceptance of the invitation."

BISHOP JOHN H. VINCENT, M. E. Church, Chautauqua, N. Y.:

"It is impossible for me to go to Nashville at the time you indicate. I should be glad to look into the aims and methods of your society, to know what responsibility I should be able to assume in connection with it. On general principles I am in sympathy with everything that tends to clear definition through discussion, hearty co-operation and real charity."

PROF. JOHN S. BROOKS, Harvard College:

"I should most gladly do what you ask if I were not hopelessly tied up with lectures. I thank you for the invitation."

REV. JOHN L. SCUDDER, *Pastor of the Tabernacle*, Jersey City:

"I am exceedingly sorry to say that I cannot be present at the meeting of the Liberal Congress, although I approve of the object and sympathize with the spirit that would bring all of us closer together. I would like to come to talk institutional church. My heart is in it."

REV. EDWARD JUDSON, New York City:

"Accept heartiest thanks for kind invitation. I have warmest sympathy with the aims proposed, and sincerely regret the extreme pressure of engagements which imperatively prevent my acceptance."

REV. THOMAS DIXON, JR., New York City:

"I regret very much that my engagements prevent my acceptance. . . . I have looked longingly at your Congress meetings for the last two years, but I could not get to one of them. . . . My sympathies all lie in the direction of your work. You are at perfect liberty to make any use of my name that will help your cause."

REV. JOHN HENRY BARROWS, D. D., Chicago:

"Your invitation to come to Nashville, to speak of India, is attractive, but my engagements at that time will prevent my acceptance."

RABBI KRAUSKOPF, Philadelphia:

"I highly appreciate the honor conferred upon me by asking me to present a paper at the Nashville Congress, but try as I will, I fear I cannot break through the entanglements."

THESE ARE SAMPLE LETTERS of hundreds received from the good and eminent in the nation, who would gladly be with us were it not for the difficulties of time, distance, and pre-occupation. Among those sending regrets, couched in such kindly terms, that they become inspirations, are: Professor John Fiske, of Cambridge; Prof. N. S. Shaler, of Harvard University; President D. C. Gilman, of Johns Hopkins; President Schurman, of Cornell; President Andrews, of Brown; President Jordan, of Leland Stanford, Jr.; Professors Burr and Wilkinson, of Cornell; President Harper and Professors Henderson, Small, and Zeublin, of the Chicago University; Rev. Lyman Abbott, and Hamilton Mabie, of New York; Rev. Charles F. Dole, of Boston; and Dr. Momerie, of London, who is moving toward organizing a British section of the Congress, and many others.

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(2) **Fifteen Mines,** each 1,500 feet on the lode by 150 feet in width, located on the line of the tunnel. Ore rich in gold has already been struck in several of these mines, and the Omaha, Wabash, Big Four, and Gazette are particularly promising. They have each shafts from 15 to 20 feet deep, and the veins thereon are from four to five feet wide, and assay from $7.00 to $21.00 in gold. (3) **The mill site,** consisting of 53 acres of patented ground, immediately adjoining the town of Idaho Springs, and close to the Colorado Central Railroad. This site is ample for mills, smelting and all other purposes. (4) **Water privileges** covering the water rights on South Clear and Chicago Creek, giving 200 horse power, sufficient for all company purposes.

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